THE DAY-BREAKING, IF NOT The Sun-Rising OF THE GOSPELL With the *INDIANS in New-England.*

Zach. 4. 10.
Who hath despised the day of small things?
Matth. 13. 13.
The Kingdome of heaven is like to a graine of mustard seed.
Ibid. Verse 33.
The Kingdome of heaven is like unto Leven.

LONDON,
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To the Reader.

HEe that pen'd these following Relations, is a Minister of Christ in New England, *so eminently godly and faithfull, that what he here reports, as an eye or an eare witnesse, is not to be questioned; Were he willing his name should bee mentioned, it would bee an abundant, if not a redundant, Testimoniall to all that know him.*

Nathan. Warde.

A TRVE RELATION OF Our beginnings with the *INDIANS*.

UPon *October* 28. 1646. four of us (having sought God) went unto the *Indians* inhabiting within our bounds, with desire to make known the things of their peace to them. A little before we came to their *Wigwams, five or six of the chief of them met us with English salutations, bidding us much welcome; who leading us into the principall *Wigwam* of *Waanbon, we found many more *Indians*, men, women, children, gathered together from all quarters round about, according to appointment, to meet with us, and learne of us. *Waanbon* the chief minister of Justice among them exhorting and inviting them before thereunto, being one who gives more grounded hopes of serious respect to the things of God, then any that as yet I have knowne of that forlorne generation; and therefore since wee first began to deale seriously with him, hath voluntarily offered his eldest son to be educated and trained up in the knowledge of God, hoping, as hee told us, that he might come to know him, although hee despaired much concerning himself; and accordingly his son was accepted, and is now at school in *Dedham*, whom we found at this time standing by his father among the rest of his *Indian* brethren in English clothes.

They being all there assembled, we began with prayer, which now was in English, being not so farre acquainted with the *Indian* language,

* Indian houses or tents made of barks or matts.

* The name of an Indian.

language as to expreſſe our hearts herein before God or them, but wee hope it will bee done ere long, the *Indians* deſiring it that they alſo might know how to pray; but thus wee began in an unknowne tongue to them, partly to let them know that this dutie in hand was ſerious and ſacred, (for ſo much ſome of them underſtand by what is undertaken at prayer) partly alſo in regard of our ſelves, that wee might agree together in the ſame requeſt and heart ſorrowes for them even in that place where God was never wont to be called upon.

When prayer was ended it was a glorious affecting ſpectacle to ſee a company of periſhing, forlorne outcaſts, diligently attending to the bleſſed word of ſalvation then delivered; profeſſing they underſtood all that which was then taught them in their owne tongue; it much affected us that they ſhould ſmell ſome things of the Alablaſter box broken up in that darke and gloomy habitation of filthineſſe and uncleane ſpirits. For about an houre and a quarter the Sermon continued, wherein one of our companyran thorough all the principall matter of religion, beginning firſt with a repetition of the ten Commandements, and a briefe explication of them, then ſhewing the curſe and dreadfull wrath of God againſt all thoſe who brake them, or any one of them, or the leaſt title of them, and ſo applyed it unto the condition of the *Indians* preſent, with much ſweet affection; and then preached Jeſus Chriſt to them the onely meanes of recovery from ſinne and wrath and eternall death, and what Chriſt was, and whither he was now gone, and how hee will one day come againe to judge the world in flaming fire; and of the bleſſed eſtate of all thoſe that by faith beleeve in Chriſt, and know him feelingly: he ſpake to them alſo (obſerving his owne method as he ſaw moſt fit to edifie them) about the creation and fall of man, about the greatneſſe and infinite being of God, the maker of all things, about the joyes of heaven, and the terrours and horrours of wicked men in hell, perſwading them to repentance for ſeverall ſins which they live in, and many things of the like nature; not medling with any matters more difficult, and which to ſuch weake ones might at firſt ſeeme ridiculous, untill they had taſted and beleeved more plaine and familiar truths.

Having thus in a ſet ſpeech familiarly opened the principal matters

ters of ſalvation to them, the next thing wee intended was diſcourſe with them by propounding certaine queſtions to ſee what they would ſay to them, that ſo wee might skrue by variety of meanes ſomething or other of God into them; but before wee did this we asked them if they underſtood all that which was already ſpoken, and whether all of them in the *Wigwam* did underſtand or onely ſome few? and they anſwered to this queſtion with multitude of voyces, that they all of them did underſtand all that which was then ſpoken to them. We then deſired to know of them, if they would propound any queſtion to us for more cleare underſtanding of what was delivered; whereupon ſeverall of them propounded preſently ſeverall queſtions, (far different from what ſome other *Indians* under *Kitchamakin* in the like meeting about ſix weekes before had done, *viz.* 1. What was the cauſe of Thunder. 2. Of the Ebbing and Flowing of the Sea. 3. Of the wind) but the queſtions (which wee thinke ſome ſpeciall wiſedome of God directed theſe unto) (which theſe propounded) were in number ſix.

The name of one of the chiefe Indians about us.

How may wee come to know Jeſus Chriſt? 1 *Queſt.*

Our firſt anſwer was, That if they were able to read our Bible, the book of God, therein they ſhould ſee moſt cleerely what Jeſus Chriſt was: but becauſe they could not do that; therefore, *Anſw.* 1.

Secondly, we wiſht them to thinke, and meditate of ſo much as had been taught them, and which they now heard out of Gods booke; and to thinke much and often upon it, both when they did lie downe on their Mats in their *Wigwams*, and when they roſe up, and to goe alone in the fields and woods, and muſe on it, and ſo God would teach them; eſpecially if they uſed a third helpe, which was, 2.

Prayer to God to teach them and reveale Jeſus Chriſt unto them; and wee told them, that although they could not make any long prayers as the Engliſh could, yet if they did but ſigh and groane, and ſay thus; Lord make mee know Jeſus Chriſt, for I know him not, and if they did ſay ſo againe and againe with their hearts that God would teach them Jeſus Chriſt, becauſe hee is ſuch a God as will bee found of them that ſeeke him with all their hearts, and hee is a God hearing the prayers of all men both *Indian* as well as *Engliſh*, and that *Engliſh* men by this 3.

meanes have come to the knowledge of Jesus Christ.

4. The last helpe wee gave them was repentance, they must confesse their sinnes and ignorance unto God, and mourne for it, and acknowledge how just it is, for God to deny them the knowledge of Jesus Christ or any thing else because of their sinnes.

These things were spoken by him who had preached to them in their owne language, borrowing now and then some small helpe from the Interpreter whom wee brought with us, and who could oftentimes expresse our minds more distinctly then any of us could; but this wee perceived, that a few words from the Preacher were more regarded then many from the *Indian* Interpreter.

2 *Quest.* One of them after this answer, replyed to us, that hee was a little while since praying in his *Wigwam*, unto God and Jesus Christ, that God would give him a good heart, and that while hee was praying, one of his fellow *Indians* interrupted him, and told him, that hee prayed in vaine, because Jesus Christ understood not what *Indians* speake in prayer, he had bin used to heare *English* man pray and so could well enough understand them, but *Indian* language in prayer hee thought hee was not acquainted with it, but was a stranger to it, and therefore could not understand them. His question therefore was, whether Jesus Christ did understand, or God did understand *Indian* prayers.

Answ. This question sounding just like themselves, wee studied to give as familiar an answer as wee could, and therefore in this as in all other our answers, we endeavoured to speake nothing without clearing of it up by some familiar similitude; our answer summarily was therefore this, that Jesus Christ and God by him made all things, and makes all men, not onely *English* but *Indian* men, and if hee made them both (which wee know the light of nature would readily teach us they had been also instructed by us) then hee knew all that was within man and came from man, all his desires, and all his thoughts, and all his speeches, and so all his prayer; and if hee made *Indian* men, then hee knowes all *Indian* prayers also: and therefore wee bid them looke upon that *Indian* Basket that was before them, there was black and white strawes, and many other things they made it of, now though others did not know what those things were who made

made not the Basket, yet hee that made it must needs tell all the things in it, for (wee said) it was here.

Another propounded this question after this answer, Whether English men were ever at any time so ignorant of God and Jesus Christ as themselves? 3 Quest.

When wee perceived the root and reach of this question, wee gave them this answer, that there are two sorts of English men, some are bad and naught, and live wickedly and loosely, (describing them) and these kind of English men wee told them were in a manner as ignorant of Jesus Christ as the *Indians* now are; but there are a second sort of English men, who though for a time they lived wickedly also like other prophane and ignorant English, yet repenting of their sinnes, and seeking after God and Jesus Christ, they are good men now, and now know Christ, and love Christ, and pray to Christ, and are thankfull for all they have to Christ, and shall at last when they dye, goe up to heaven to Christ: and we told them them all these also were once as ignorant of God and Jesus Christ as the *Indians* are, but by seeking to know him by reading his booke, and hearing his word, and praying to him, &c. they now know Jesus Christ, and just so shall the *Indians* know him if they so seeke him also, although at the present they bee extremely ignorant of him. Answ.

How can there bee an Image of God, because it's forbidden in the second Commandement? 4 Quest.

Wee told them that Image was all one Picture, as the Picture of an *Indian*, Bow and Arrowes on a tree, with such little eyes and such faire hands, is not an *Indian* but the Picture or Image of an *Indian*, and that Picture man makes, and it can doe no hurt nor good. So the Image or Picture of God is not God, but wicked men make it, and this Image can doe no good nor hurt to any man as God can. Answ.

Whether, if the father bee naught, and the child good, will God bee offended with that child, because in the second Commandement it's said, that hee visits the sinnes of fathers upon the children? 5 Quest.

Wee told them the plainest answer wee could thinke of, *viz.* that if the child bee good, and the father bad, God will not bee offended with the child, if hee repents of his owne and his fathers Answ.

sinnes,

sinnes, and followes not the steps of his wicked father; but if the child bee also bad, then God will visit the sins of fathers upon them, and therefore wisht them to consider of the other part of the promise made to thousands of them that love God and the *Evangeneſh Jehovah, i.e.* the Commandments of Jehovah.

6 Queſt. How all the world is become so full of people, if they were all once drowned in the Flood?

Anſw. Wee told them the story and causes of *Noahs* preservation in the Arke at large, and so their questioning ended; and therefore wee then saw our time of propounding some few questions to them, and so take occasion thereby to open matters of God more fully.

Queſt. 1. Our first question was, Whether they did not desire to see God, and were not tempted to thinke that there was no God, because they cannot see him?

Anſw. Some of them replyed thus; that indeed they did desire to see him if it could bee, but they had heard from us that hee could not be seene, and they did beleive that though their eies could not see him, yet that hee was to bee seene with their soule within: Hereupon we sought to confirme them the more, and asked them if they saw a great *Wigwam*, or a great house, would they thinke that * *Racconet* or Foxes built it that had no wisedome? or would they thinke that it made it selfe? or that no wise workman made it, because they could not see him that made it? No but they would beleeve some wise workman made it though they did not see him; so should they beleeve concerning God, when they looked up to heaven, Sunne, Moone, and Stars, and saw this great house he hath made, though they do not see him with their eyes, yet they have good cause to beleeve with their soules that a wise God, a great God made it.

* A beast somewhat like a Fox.

Queſt. 2. We knowing that a great block in their way to beleiving is that there should bee but one God, (by the profession of the English) and yet this God in many places; therefore we asked them whether it did not seeme strange that there should bee but one God, and yet this God in * *Maſſachuſets*, at *Conectacut*, at *Quimipeuck*, in old England, in this *Wigwam*, in the next every where.

* Three Indian names of places where the English sit downe.

Their answer was by one most sober among them, that indeed it was strange, as everything else they heard preached was strange

also

alſo, and they were wonderfull things which they never heard of before; but yet they thought it might bee true, and that God was ſo big every where: whereupon we further illuſtrated what wee ſaid, by wiſhing them to conſider of the light of the Sun, which though it be but a creature made by God, yet the ſame light which is in this *Wigwam* was in the next alſo, and the ſame light which was here at *Maſſachuſets* was at *Quinipeiock* alſo and in old England alſo, and every where at one and the ſame time the ſame, much more was it ſo concerning God. That Hee was preſent every where.

Whether they did not finde ſomewhat troubling them within after the commiſſion of ſin, as murther, adultery, theft, lying, &c. and what they thinke would comfort them againſt that trouble when they die and appeare before God, (for ſome knowledge of the immortality of the ſoule almoſt all of them have.) 3. *Queſt.*

They told us they were troubled, but they could not tell what to ſay to it, what ſhould comfort them; hee therefore who ſpake to them at firſt concluded with a dolefull deſcription (ſo farre as his ability to ſpeake in that tongue would carry him) of the trembling and mourning condition of every ſoul that dies in ſinne, and that ſhall be caſt out of favour with God. *Anſw.*

Thus after three houres time thus ſpent with them, wee asked them if they were not weary, and they anſwered, No. But wee reſolved to leave them with an appetite; the chiefe of them ſeeing us conclude with prayer, deſired to know when wee would come againe, ſo wee appointed the time, and having given the children ſome apples, and the men ſome tobacco and what elſe we then had at hand, they deſired ſome more ground to build a Town together, which wee did much like of, promiſing to ſpeake for them to the generall Court, that they might poſſeſſe all the compaſſe of that hill, upon which their Wigwams then ſtood, and ſo wee departed with many welcomes from them.

A true relation of our coming to the Indians the ſecond time.

VPon *November* 11. 1646. we came the ſecond time unto the ſame Wigwam of *Waawbon*, where we found many more Indians met together then the firſt time wee came to them: and having ſeates provided for us by themſelves, and being ſate downe

a while, wee began againe with prayer in the Engliſh tongue; our beginning this time was with the younger ſort of Indian children in Catechizing of them, which being the firſt time of inſtructing them, we thought meet to aske them but only three queſtions in their own language, that we might not clog their mindes or memories with too much at firſt, the queſtions (asked and anſwered in the Indian tongue) were theſe three, 1. *Qu* Who made you and all the world? *Anſw.* God. 2. *Qu.* Who doe you looke ſhould ſave you and redeeme you from ſinne and hell? *Anſw.* Jeſus Chriſt. 3. *Qu.* How many commandements hath God given you to keepe? *Anſw.* Ten. Theſe queſtions being propounded to the Children ſeverally, and one by one, and the anſwers being ſhort and eaſie, hence it came to paſſe that before wee went thorow all, thoſe who were laſt catechized had more readily learned to anſwer to them, by hearing the ſame queſtion ſo oft propounded and anſwered before by their fellowes; and the other Indians who were growne up to more yeares had perfectly learned them, whom wee therefore deſired to teach their children againe when wee were abſent, that ſo when wee came againe wee might ſee their profiting, the better to encourage them hereunto, wee therefore gave ſomething to every childe.

This Catechiſme being ſoone ended, hee that preached to them, began thus (ſpeaking to them in their owne language) *viz. Wee are come to bring you good newes from the great God Almighty maker of Heaven and Earth, and to tell you how evill and wicked men may come to bee good, ſo as while they live they may bee happy, and when they die they may goe to God and live in Heaven.* Having made this preface, hee began firſt to ſet forth God unto them by familiar deſcriptions, in his glorious power, goodneſſe, and greatneſſe, and then ſet forth before them what his will was, and what hee required of all men even of the Indians themſelves, in the ten commandements, and then told them the dreadfull torment and puniſhment of all ſuch as breake any one of thoſe holy commandements, and how angry God was for any ſinne and tranſgreſſion, yet notwithſtanding hee had ſent Jeſus Chriſt to die for their ſinnes and to pacifie God by his ſufferings in their ſtead and roome, if they did repent and beleeve the Goſpell, and that hee would love the poore miſerable Indians if now they ſought God and beleeved

in Jeſus Chriſt: threatning the ſore wrath of God upon all ſuch as ſtood out and neglected ſuch great ſalvation which now God offered unto them, by thoſe who ſought nothing more then their ſalvation: thus continuing to preach the ſpace of an houre, we deſired them to propound ſome queſtions; which were theſe following. Before I name them it may not be amiſſe to take notice of the mighty power of the word, which viſibly appeared eſpecially in one of them, who in hearing theſe things about ſinne and hell, and Jeſus Chriſt, powred out many teares and ſhewed much affliction without affectation of being ſeene, deſiring rather to conceale his griefe which (as was gathered from his carriage) the Lord forced from him.

The firſt Queſtion was ſuddenly propounded by an old man then preſent, who hearing faith and repentance preacht upon them to finde ſalvation by Jeſus Chriſt, hee asked whether it was not too late for ſuch an old man as hee, who was neare death to repent or ſeeke after God. 1 Queſt.

This Queſtion affected us not a little with compaſſion, and we held forth to him the Bible, and told him what God ſaid in it concerning ſuch as are hired at the eleventh houre of the day: wee told him alſo that if a father had a ſonne that had beene diſobedient many yeares, yet if at laſt that ſonne fall downe upon his knees and weepe and deſire his father to love him, his father is ſo merciſull that hee will readily forgive him and love him; ſo wee ſaid it was much more with God who is a more merciſull father to thoſe whom hee hath made, then any father can bee to his rebellious childe whom he hath begot, if they fall downe and weepe, and pray, repent, and deſire forgiveneſſe for Jeſus Chriſt's ſake; and wee farther added that looke as if a father did call after his childe to returne and repent promiſing him favour, the childe might then bee ſure that his father would forgive him; ſo wee told them that now was the day of God riſen upon them, and that now the Lord was calling of them to repentance, and that he had ſent us for that end to preach repentance for the remiſſion of ſins, and that therefore they might bee ſure to finde favour though they had lived many yeares in ſinne, and that therefore if now they did repent it was not too late as the old man feared, but if they did not come when they were thus called, Anſw.

God would bee greatly angry with them, especially considering that now they must sinne against knowledge, whereas before we came to them they knew not any thing of God at all.

2. Quest. Having spent much time in clearing up the first question, the next they propounded (upon our answer) was this, *viz.* How come the English to differ so much from the Indians in the knowledge of God and Jesus Christ, seeing they had all at first but one father?

Answ. Wee confessed that it was true that at first wee had all but one father, but after that our first father fell, hee had divers children some were bad and some good, those that were bad would not take his counsell but departed from him and from God, and those God left alone in sinne and ignorance, but others did regard him and the counsell of God by him, and those knew God, and so the difference arose at first, that some together with their posterity knew God, and others did not; and so wee told them it was at this day, for like as if an old man an aged father amongst them have many children, if some of them bee rebellious against the counsell of the father, he shuts them out of doores, and lets them goe, and regards them not, unlesse they returne and repent, but others that will bee ruled by him, they learne by him and come to know his minde; so wee said English men seek God, dwell in his house, heare his word, pray to God, instruct their children out of Gods booke, hence they come to know God; but Indians forefathers were a stubborne and rebellious children, and would not heare the word, did not care to pray nor to teach their children, and hence Indians that now are, do not know God at all: and so must continue unlesse they repent, and returne to God and pray, and teach their children what they now may learne: but withall wee told them that many English men did not know God but were like to *Kitchamakins* drunken Indians; Nor were wee willing to tell them the story of the scattering of *Noahs* children since the flood, and thereby to shew them how the Indians come to bee so ignorant, because it was too difficult, and the history of the Bible is reserved for them (if God will) to be opened at a more convenient season in their owne tongue.

3. Quest. Their third Question was, How may wee come to serve God?

Wee asked him that did propound it whether he did desire indeed to serve him? and hee said, yes. Hereupon wee said, first, they must lament their blindnesse and sinfulnesse that they cannot serve him; and their ignorance of Gods booke (which wee pointed to) which directs how to serve him. Secondly, that they could not serve God but by seeking forgivenesse of their sinnes and power against their sinnes in the bloud of Jesus Christ who was preached to them. Thirdly, that looke as an Indian childe, if he would serve his father, hee must first know his fathers will and love his father too, or else he can never serve him, but if hee did know his fathers will and love him, then he would serve him, and then if hee should not doe some things as his father commands him, and yet afterwards grieve for it upon his knees before his father, his father would pity and accept him: so wee told them it was with God, they must labour to know his will and love God, and then they will bee willing to serve him, and if they should then sin, yet grieving for it before God he would pity and accept of them. *Answ.*

Their fourth Question was, How it comes to passe that the Sea water was salt, and the Land water fresh. *4 Quest.*

'Tis so from the wonderfull worke of God, as why are Strawberries sweet and Cranberries sowre, there is no reason but the wonderfull worke of God that made them so: our study was chiefly to make them acknowledge God in his workes, yet wee gave them also the reason of it from naturall causes which the lesse understood, yet did understand somewhat appearing by their usuall signes of approving what they understand. *Answ.*

A Berry which is ripe in the Winter and very sowre, they are called Bearberries.

Their fifth Question was, that if the water was higher then the earth, how comes it to passe that it doth not overflow all the earth? *5 Quest.*

Wee still held God before them, and shewed that this must needes bee the wonderfull worke of God, and we tooke an apple and thereby shewed them how the earth and water made one round globe like that apple; and how the Sun moved about it; and then shewed them how God made a great hole or ditch, into which hee put the waters of the Sea, so that though it was upon the earth and therefore above the earth, yet we told them that by making so deepe a hole the waters were kept within compasse *Answ.*

that they could not overflow, just as if Indians making a hole to put in much water, the water cannot overflow nor runne abroad, which they would if they had no such hole; so it was with God, it was his mighty power that digged a hole for all Sea-waters, as a deepe ditch, and there by God kept them in from overflowing the whole earth, which otherwise would quickly drowne all.

6 Quest. They having spent much conference amongst themselves about these Questions and the night hastening, we desired them to propound some other Questions, or if not, we would aske them some, hereupon one of them asked us; If a man hath committed adultery or stolen any goods, and the Sachim doth not punish him, nor by any law is hee punished, if also he restore the goods he hath stolen, what then? whether is not all well now? meaning that if Gods Law was broken and no man punished him for it, that then no punishment should come from God for it, and as if by restoring againe an amends was made to God.

Answ. Although man be not offended for such sinnes yet God is angry, and his anger burnes like fire against all sinners: and here wee set out the holinesse and terrour of God in respect of the least sinne; yet if such a sinner with whom God is angry fly to Jesus Christ, and repent and seeke for mercy and pardon for Christ's sake, that then God will forgive and pity. Upon the hearing of which answer hee that propounded the question drew somewhat backe and hung downe his head as a man smitten to the very heart, with his eyes ready to drop, and within a little while after brake out into a complaint, Mee little know Jesus Christ, otherwise he thought he should seeke him better: we therefore told him, that looke as it was in the morning at first there is but a little light, then there is more light, then there is day, then the Sun is up, then the Sun warmes and heates, &c. so it was true they knew but little of Jesus Christ now, but wee had more to tell them concerning him hereafter, and after that more and after that more, untill at last they may come to know Christ as the English doe; and wee taught them but a little at a time, because they could understand but little, and if they prayed to God to teach them, he would send his Spirit and teach them more, they and their fathers had lived in ignorance untill now, it hath

beene a long night wherein they have ſlept and have not regarded God, but now the day-light began to ſtirre upon them, they might hope therefore for more ere long, to bee made knowne to them.

Thus having ſpent ſome houres with them, wee propounded two Queſtions.

What do you remember of what was taught you ſince the laſt time wee were here? 1 *Queſt.*

After they had ſpoken one to another for ſome time, one of them returned this anſwer, that they did much thanke God for our comming, and for what they heard, they were wonderfull things unto them. *Anſw.*

Doe you beleeve the things that are told you, *viz.* that God is *muſquantum, i. e.* very angry for the leaſt ſinne in your thoughts, or words, or workes? 2 *Queſt.*

They ſaid yes, and hereupon wee ſet forth the terrour of God againſt ſinners, and mercy of God to the penitent, and to ſuch as ſought to know Jeſus Chriſt, and that as ſinners ſhould bee after death, *Chechsinuppan, i.e.* tormented alive, (for wee know no other word in the tongue to expreſſe extreame torture by) ſo beleevers ſhould after death *Wowein wicke Jehovah, i.e.* live in all bliſſe with *Jehovah* the bleſſed God: and ſo we concluded conference. *Anſw.*

Having thus ſpent the whole afternoone, and night being almoſt come upon us; conſidering that the Indians formerly deſired to know how to pray, and did thinke that Jeſus Chriſt did not underſtand Indian language, one of us therefore prepared to pray in their owne language, and did ſo for above a quarter of an houre together, wherein divers of them held up eies and hands to heaven; all of them (as wee underſtood afterwards) underſtanding the ſame; but one of them I caſt my eye upon, was hanging downe his head with his rag before his eyes weeping; at firſt I feared it was ſome ſoreneſſe of his eyes, but lifting up his head againe, having wiped his eyes (as not deſirous to be ſeene) I eaſily perceived his eyes were not ſore, yet ſomewhat red with crying; and ſo held up his head for a while, yet ſuch was the preſence and mighty power of the Lord Jeſus on his heart that hee hung downe his head againe, and covered his eyes againe and ſo

fell

fell wiping and wiping of them weeping abundantly, continuing thus till prayer was ended, after which hee presently turnes from us, and turnes his face to a side and corner of the Wigwam, and there fals a weeping more aboundantly by himselfe, which one of us perceiving, went to him, and spake to him encouraging words; at the hearing of which hee fell a weeping more and more; so leaving of him, he who spake to him came unto mee (being newly gone out of the Wigwam) and told mee of his teares, so we resolved to goe againe both of us to him, and speake to him againe, and wee met him comming out of the Wigwam, and there wee spake againe to him, and he there fell into a more aboundant renewed weeping, like one deeply and inwardly affected indeed, which forced us also to such bowels of compassion that wee could not forbeare weeping over him also: and so wee parted greatly rejoycing for such sorrowing.

Thus I have as faithfully as I could remember given you a true account of our beginnings with the Indians within our owne bounds; which cannot but bee matter of more serious thoughts what further to doe with these poore Natives the dregs of mankinde and the saddest spectacles of misery of meere men upon earth: wee did thinke to forbeare going to them this winter, but this last dayes worke wherein God set his seale from heaven of acceptance of our little, makes those of us who are able, to resolve to adventure thorow frost and snow, lest the fire goe out of their hearts for want of a little more fewell: to which wee are the more incouraged, in that the next day after our being with them, one of the Indians came to his house who preacht to them to speake with him, who in private conference wept exceedingly, and said that all that night the Indians could not sleepe, partly with trouble of minde, and partly with wondring at the things they heard preacht amongst them; another Indian comming also to him the next day after, told him how many of the wicked sort of Indians began to oppose these beginnings.

Whence these Indians came here to inhabit is not certaine, his reasons are most probable who thinke they are Tartars passing out of *Asia* into *America* by the straits of *Anian*, who being spilt by some revenging hand of God upon this continent like water

upon

upon the ground are ſpread as farre as theſe *Atlantick* ſhores, there being but few of them in theſe parts in compariſon of thoſe which are more contiguous to the *Anian* ſtraits, if wee may credit ſome Hiſtorians herein: what ever theſe conjectures and uncertainties bee, certaine it is that they are inheritors of a grievous and fearefull curſe living ſo long without Ephod or Teraphim, and in neareſt alliance to the wilde beaſts that periſh; and as God delights to convey bleſſings of mercy to the poſterity of ſome, in reſpect of his promiſe to their fathers, ſo are curſes entailed and come by naturall deſcent unto others, for ſome great ſinnes of their Anceſtors, as no doubt it is in reſpect of theſe. Yet notwithſtanding the deepeſt degeneracies are no ſtop to the overflowing grace and bloud of Chriſt, when the time of love ſhall come, no not to theſe poore outcaſts, the utmoſt ends of the earth being appointed to bee in time, the Sonne of Gods poſſeſſion.

Wee are oft upbraided by ſome of our Countrymen that ſo little good is done by our profeſſing planters upon the hearts of Natives; ſuch men have ſurely more ſpleene then judgement, and know not the vaſt diſtance of Natives from common civility, almoſt humanity it ſelfe, and 'tis as if they ſhould reproach us for not making the windes to blow when wee liſt our ſelves, it muſt certainely be a ſpirit of life from God (not in mans power) which muſt put fleſh and ſinewes unto theſe dry bones; if wee would force them to baptiſme (as the Spaniards do about *Cuſco*, *Peru*, and *Mexico*, having learnt them a ſhort anſwer or two to ſome Popiſh queſtions) or if wee would hire them to it by giving them coates and ſhirts, to allure them to it (as ſome others have done, wee could have gathered many hundreds, yea thouſands it may bee by this time, into the name of Churches; but wee have not learnt as yet that art of coyning Chriſtians, or putting Chriſts name and Image upon copper mettle. Although I thinke we have much cauſe to bee humbled that wee have not endeavoured more then wee have done their converſion and peace with God, who enjoy the mercy and peace of God in their land. Three things have made us thinke (as they once did of building the Temple) it is not yet time for God to worke, 1. Becauſe till the Jewes come in, there is a ſeale ſet upon the hearts of thoſe people, as

 they

they thinke from some Apocalypticall places. 2. That as in nature there is no progresses *ab extremis ad extremum sine per media*, so in religion such as are so extreamly degenerate, must bee brought to some civility before religion can prosper, or the word take place. 3. Because wee want miraculous and extraordinary gifts without which no conversion can bee expected amongst these; But me thinkes now that it is with the Indians as it was with our New-English ground when we first came over, there was scarce any man that could beleeve that English graine would grow, or that the Plow could doe any good in this woody and rocky soile. And thus they continued in this supine unbelief for some yeares, till experience taught them otherwise, and now all see it to bee scarce inferiour to Old English tillage, but beares very good burdens; so wee have thought of our Indian people, and therefore have beene discouraged to put plow to such dry and rocky ground, but God having begun thus with some few it may bee they are better soile for the Gospel then wee can thinke: I confesse I thinke no great good will bee done till they bee more civilized, but why may not God begin with some few, to awaken others by degrees? nor doe I expect any great good will bee wrought by the English (leaving secrets to God) (although the English shall surely begin and lay the first stones of Christs Kingdome and Temple amongst them) because God is wont ordinarily to convert Nations and peoples by some of their owne country men who are neareſt to them, and can beſt speake, and most of all pity their brethren and countrimen, but yet if the least beginnings be made by the conversion of two or three, it's worth all our time and travailes, and cause of much thankfulnesse for such seedes, although no great harvests should immediately appeare; surely this is evident, first that they never heard heart-breaking prayer and preaching before now in their owne tongue, that we know of, secondly, that there were never such hopes of a dawning of mercy toward them as now, certainely those abundant teares which wee saw shed from their eies, argue a mighty and blessed presence of the spirit of Heaven in their hearts, which when once it comes into such kinde of spirits will not easily out againe.

The chiefe use that I can make of these hopefull beginnings,

besides

beſides rejoycing for ſuch ſhinings, is from *Eſay* 2.5. *Oh houſe of Iſrael, let us walke in the light of the Lord*; Conſidering that theſe blinde Natives beginne to looke towards Gods mountaine now.

The obſervations I have gathered by converſing with them are ſuch as theſe.

That none of them ſlept Sermon or derided Gods meſſenger: Woe unto thoſe Engliſh that are growne bold to doe that, which Indians will not, Heathens dare not. 1.

That there is need of learning in Miniſters who preach to Indians, much more to Engliſh men and gracious Chriſtians, for theſe had ſundry philoſophicall queſtions, which ſome knowledge of the arts muſt helpe to give anſwer to; and without which theſe would not have beene ſatisfied: worſe then Indian ignorance hath blinded their eies that renounce learning as an enemy to Goſpell Miniſteries. 2.

That there is no neceſſity of extraordinary gifts nor miraculous ſignes alway to convert Heathens, who being manifeſt and profeſſed unbeleevers may expect them as ſoone as any; (ſignes being given for them that beleeve not 1 *Cor.* 14.22.) much leſſe is there any need of ſuch gifts for gathering Churches amongſt profeſſing Chriſtians, (ſignes not being given for them which beleeve,) for wee ſee the Spirit of God working mightily upon the hearts of theſe Natives in an ordinary way, and I hope will, they being but a remnant, the Lord uſing to ſhew mercy to the remnant; for there be but few that are left alive from the Plague and Pox, which God ſent into thoſe parts, and if one or two can underſtand they uſually talke of it as wee doe of newes, it flies ſuddainely farre and neare, and truth ſcattered will riſe in time, for ought we know. 3.

If Engliſh men begin to deſpiſe the preaching of faith and repentance, and humiliation for ſinne, yet the poore Heathens will bee glad of it, and it ſhall doe good to them; for ſo they are, and ſo it begins to doe; the Lord grant that the foundation of our Engliſh woe, be not laid in the ruine and contempt of thoſe fundamentall doctrines of faith, repentance, humiliation for ſin, &c. but rather reliſhing the novelties and dreames of ſuch men as are ſuſtented with the ordinary food of the Goſpell of Chriſt. 4.

Indians ſhall weepe to heare faith and repentance preached, when Engliſh men ſhall mourne, too late, that are weary of ſuch truths.

5. That the deepeſt eſtrangements of man from God is no hinderance to his grace nor to the Spirit of grace, for what Nation or people ever ſo deeply degenerated ſince *Adams* fall as theſe Indians, and yet the Spirit of God is working upon them?

6. That it is very likely if ever the Lord convert any of theſe Natives, that they will mourne for ſin exceedingly, and conſequently love Chriſt dearely, for if by a little meaſure of light ſuch heart-breakings have appeared, what may wee thinke will bee, when more is let in? they are ſome of them very wicked, ſome very ingenious, theſe latter are very apt and quick of underſtanding and naturally ſad and melancholly (a good ſervant to repentance,) and therefore there is the greater hope of great heart-breakings, if ever God brings them effectually home, for which we ſhould affectionately pray.

A third meeting with the Indians.

November 26. I could not goe my ſelfe, but heard from thoſe who went of a third meeting; the Indians having built more Wigwams in the wonted place of meeting to attend upon the Word the more readily. The preacher underſtanding how many of the Indians diſcouraged their fellowes in this worke, and threatning death to ſome if they heard any more, ſpake therefore unto them, about temptations of the Devill, how hee tempted to all manner of ſinne, and how the evill heart cloſed with them, and how a good heart abhorred them; the Indians were this day more ſerious then ever before, and propounded divers queſtions againe, as 1. Becauſe ſome Indians ſay that we muſt pray to the Devill for all good, and ſome to God; they would know whether they might pray to the Devill or no. 2. They ſaid they heard the word humiliation oft uſed in our Churches, and they would know what that meant? 3. Why the Engliſh call them Indians, becauſe before they came they had another name? 4. What a Spirit is? 5. Whether they ſhould believe Dreames? 6. How the Engliſh come to know God ſo much

and

and they so little? To all which they had fit answers; but being not present I shall not set them downe: onely their great desire this time was to have a place for a Towne and to learne to spinne.

Sir, I did thinke I should have writ no more to you concerning the Indians; but the Ship lingers in the Harbour, and the Lord Jesus will have you see more of his conquests and triumphes among these forlorne and degenerate people; surely hee heares the prayers of the destitute and that have long lien downe in the dust before God for these poore prisoners of the pit: surely some of these American tongues and knees must confesse him, and bow downe before him: for the Saturday night after this third meeting (as I am informed from that man of God who then preached to them) there came to his house one *Wampas* a wise and sage Indian, as a messenger sent to him from the rest of the company, to offer unto him his owne sonne and three more Indian children to bee trained up among the English, one of the children was nine yeares old, another eight, another five, another foure: and being demanded why they would have them brought up among the English, his answer was, because they would grow rude and wicked at home, and would never come to know God, which they hoped they should doe if they were constantly among the English. The name of an Indian.

This *Wampas* came also accompanied with two more Indians, young lusty men, who offered themselves voluntarily to the service of the English that by dwelling in some of their families, they might come to know Jesus Christ; these are two of those three men whom wee saw weeping, and whose hearts were smitten at our second meeting above mentioned, and continue still much affected, and give great hopes; these two are accepted of and received into two of the Elders houses, but the children are not yet placed out because it is most meet to doe nothing that way too suddainly, but they have a promise of acceptance and education of them either in learning or in some other trade of life in time convenient, to which *Wampas* replyed that the Indians desired nothing more.

These two young men who are thus disposed of, being at an Elders house upon the Sabbath day night, upon some conference

with them, one of them began to confeſſe how wickedly he had lived, and with how many *Indian* women hee had committed filthineſſe, and therefore profeſſed that hee thought God would never looke upon him in love. To which hee had this anſwer, that indeed that ſinne of whoredome was exceeding great, yet if hee ſought God for Chriſts ſake to pardon him, and confeſſe his ſinne and repented of it indeed, that the Lord would ſhew him mercy; and hereupon acquainted him with the ſtory of Chriſts conference with the Samaritan woman, *John* 4. and how Jeſus Chriſt forgave her although ſhee lived in that ſinne of filthineſſe, even when Chriſt began to ſpeake to her: whereupon he fell a weeping and lamenting bitterly, and the other young man being preſent and confeſſing the like guiltineſſe with his fellow, hee burſt out alſo into a great mourning, wherein both continued for above halfe an houre together at that time alſo.

It is wonderfull to ſee what a little leven and that ſmall muſtardſeed of the Goſpell will doe, and how truth will worke when the ſpirit of Chriſt hath the ſetting of it on, even upon hearts and ſpirits moſt uncapable; for the laſt night after they had heard the word this third time, there was an Engliſh youth of good capacitie who lodged in *Waanbon's Wigwam* that night upon ſpeciall occaſion, and hee aſſured us that the ſame night *Waanbon* inſtructed all his company out of the things which they had heard that day from the Preacher, and prayed among them, and awaking often that night continually fell to praying and ſpeaking to ſome or other of the things hee had heard, ſo that this man (being a man of gravitie and chiefe prudence and counſell among them, although no * *Sachem*) is like to bee a meanes of great good to the reſt of his company unleſſe cowardiſe or witchery put an end (as uſually they have done) to ſuch hopefull beginnings.

* That is King.

The old man who askt the firſt queſtion the ſecond time of our meeting (*viz.* whether there was any hope for ſuch old men or no) hath ſix ſonnes, one of his ſonnes was a *Pawwaw*, and his wife a great *Pawwaw*, and both theſe God hath convinced of their wickedneſſe, and they reſolve to heare the word and ſeeke to the devill no more. This, the two *Indians* who are come to us acquaint us with, and that they now ſay, that *Chepian*, i.e. the

That is Sorcerers and Witches.

the devill is naught, and that God is the author onely of all good as they have been taught. Hee therefore who preacheth to the *Indians* desired them to tell him who were *Pawwaws* when hee went againe to preach amongst them; and upon speciall occasion this *Decemb.* 4. being called of God to another place where the *Indians* use to meet, and having preacht among them, after the Sermon, hee that was the *Pawwaw* of that company was discovered to him, to whom hee addressed himselfe and propounded these questions, *viz.* 1. Whether doe you thinke that God or *Chepian* is the author of all good? he answered, God. 2. If God bee the author of all good, why doe you pray to *Chepian* the devill? The *Pawwaw* perceiving him to propound the last question with a sterne countenance and unaccustomed terrour, hee gave him no answer, but spake to other *Indians* that hee did never hurt any body by his *Pawwawing*, and could not bee got by all the meanes and turnings of questions that might bee, to give the least word of answer againe; but a little after the conference was ended, hee met with this *Pawwaw* alone and spake more lovingly and curteously to him, and askt him why hee would not answer, he then told him that his last question struck a terrour into him and made him afraid, and promised that at the next meeting hee would propound some question to him as others did.

And here it may not bee amisse to take notice of what these two *Indians* have discovered to us concerning these *Pawwaws*: for they were askt how they came to bee made *Pawwaws*, and they answered thus, that if any of the *Indians* fall into any strange dreame wherein *Chepian* appeares unto them as a serpent, then the next day they tell the other *Indians* of it, and for two dayes after the rest of the *Indians* dance and rejoyce for what they tell them about this Serpent, and so they become their *Pawwaws*: Being further askt what doe these *Pawwaws*, and what use are they of; and they said the principall imployment is to cure the sick by certaine odde gestures and beatings of themselves, and then they pull out the sickness by applying their hands to the sick person and so blow is away: so that their *Pawwaws* are great witches having fellowship with the old Serpent, to whom they pray, and by whose meanes they heale sicke persons, and (as they

said

ſaid alſo) will ſhew many ſtrange juglings to the wonderment of the *Indians*. They affirmed alſo that if they did not cure the ſick party (as very often they did not) that then they were reviled, and ſometime killed by ſome of the dead mans friends, eſpecially if they could not get their mony againe out of their hands, which they receive aforehand for their cure.

Wee have cauſe to be very thankfull to God who hath moved the hearts of the generall court to purchaſe ſo much land for them to make their towne in which the *Indians* are much taken with, * and it is ſomewhat obſervable that while the Court were conſidering where to lay out their towne, the *Indians* (not knowing of any thing) were about that time conſulting about Lawes for themſelves, and their company who ſit downe with *Waasbon*; there were ten of them, two of them are forgotten.

* *This towne the Indians did deſire to know what name it ſhould have, and it was told them it ſhould bee called* Noonatomen, *which ſignifies in Engliſh, rejoycing, becauſe they hearing the word, and ſeeking to know God, the Engliſh did rejoyce at it, and God did rejoyce at it, which pleaſed them much; & therefore that is to be the name of their towne.*

Their Lawes were theſe.

1. That if any man be idle a weeke, at moſt a fortnight, hee ſhall pay five ſhillings.

2. If any unmarried man ſhall lie with a young woman unmarried, hee ſhall pay twenty ſhillings.

3. If any man ſhall beat his wife, his hands ſhall bee tied behind him and carried to the place of juſtice to bee ſeverely puniſhed.

4. Every young man if not anothers ſervant, and if unmarried, hee ſhall be compelled to ſet up a *Wigwam* and plant for himſelfe, and not live ſhifting up and downe to other *Wigwams*.

5. If any woman ſhall not have her haire tied up but hang looſe or be cut as mens haire, ſhe ſhall pay five ſhillings.

6. If any woman ſhall goe with naked breaſts they ſhall pay two ſhillings ſix pence.

7. All thoſe men that weare long locks ſhall pay five ſhillings.

8. If any ſhall kill their lice betweene their teeth, they ſhall pay five ſhillings. This Law though ridiculous to Engliſh eares yet tends to preſerve cleanlineſſe among *Indians*.

'Tis wonderfull in our eyes to underſtand by theſe two honeſt

Indians

Indians, what Prayers *Waaubon* and the rest of them use to make, for hee that preacheth to them professeth hee never yet used any of their words in his prayers, from whom otherwise it might bee thought that they had learnt them by rote, one is this.

Amanaomen Jehovah tahassen metagh.
Take away Lord my stony heart.

Another.

Cheehesom Jehovah kekowhogkow,
Wash Lord my soule.

Another.

Lord lead mee when I die to heaven.

These are but a taste, they have many more, and these more enlarged then thus expressed, yet what are these but the sprinklings of the spirit and blood of Christ Jesus in their hearts? and 'tis no small matter that such dry barren and long-accursed ground should yeeld such kind of increase in so small a time. I would not readily commend a faire day before night, nor promise much of such kind of beginnings, in all persons, nor yet in all of these, for wee know the profession of very many is but a meere paint, and their best graces nothing but meere flashes and pangs, which are suddenly kindled and as soone go out and are extinct againe, yet God doth not usually send his Plough & Seedsman to a place but there is at least some little peece of good ground, although three to one bee naught: and mee thinkes the Lord Jesus would never have made so fit a key for their locks, unlesse hee had intended to open some of their doores, and so to make way for his comming in. Hee that God hath raised up and enabled to preach unto them, is a man (you know) of a most sweet, humble, loving, gratious and enlarged spirit, whom God hath blest, and surely will still delight in, & do good by. I did think never to have opened my mouth to any, to desire those in England to further any good worke here, but now I see so many things inviting to speak in this businesse, that it were well if you did lay before those that are prudent and able these considerations.

1. That it is prettie heavy and chargeable to educate and traine up those children which are already offered us, in schooling, cloathing, diet and attendance, which they must have.

2. That in all probabilitie many *Indians* in other places, espe-

 cially

cially under our jurisdiction, will bee provoked by this example in these, both to desire preaching, and also to send their children to us, when they see that some of their fellowes fare so well among the English, and the civill authoritie here so much favouring and countenancing of these, and if many more come in, it will bee more heavy to such as onely are fit to keepe them, and yet have their hands and knees infeebled so many wayes besides.

3. That if any shall doe any thing to incourage this worke, that it may bee given to the Colledge for such an end and use, that so from the Colledge may arise the yeerly revenue for their yeerly maintenance. I would not have it placed in any particular mans hand for feare of cousenage or misplacing or careless keeping and improving; but at the Colledge it's under many hands and eyes the chief and best of the country who have been & will be exactly carefull of the right and comely disposing of such things; and therefore, if any thing bee given, let it bee put in such hands as may immediatly direct it to the President of the Colledge, who you know will soone acquaint the rest with it; and for this end if any in England have thus given any thing for this end, I would have them speake to those who have received it to send it this way, which if it bee withheld I thinke 'tis no lesse then sacriledge: but if God moves no hearts to such a work, I doubt not then but that more weake meanes shall have the honour of it in the day of Christ.

A fourth meeting with the Indians.

THis day being *Decemb.* 9. the children being catechised, and that place of *Ezekiel* touching the dry bones being opened, and applyed to their condition; the *Indians* offered all their children to us to bee educated amongst us, and instructed by us, complaining to us that they were not able to give any thing to the English for their education: for this reason there are therefore preparations made towards the schooling of them, and setting up a Schoole among them or very neare unto them. Sundry questions also were propounded by them to us, and of us to them; one of them being askt what is sinne? hee answered a naughty heart. Another old man complained to us of his feares, *viz.* that hee

was

was fully purpoſed to keepe the Sabbath, but ſtill hee was in feare whether he ſhould goe to hell or heaven; and thereupon the juſtification of a ſinner by faith in Chriſt was opened unto him as the remedy againſt all feares of hell. Another complayned of other *Indians* that did revile them, and call them Rogues and ſuch like ſpeeches for cutting off their Locks, and for cutting their Haire in a modeſt manner as the New-Engliſh generally doe; for ſince the word hath begun to worke upon their hearts, they have diſcerned the vanitie and pride which they placed in their haire, and have therefore of their owne accord (none ſpeaking to them that we know of) cut it modeſtly; they were therefore encouraged by ſome there preſent of chiefe place and account with us, not to feare the reproaches of wicked *Indians*, nor their witch-craft and *Pawwaws* and poyſonings, but let them know that if they did not diſſemble but would ſeeke God unfaignedly, that they would ſtand by them, and that God alſo would be with them. They told us alſo of divers *Indians* who would come and ſtay with them three or foure dayes, and one Sabbath, and then they would goe from them, but as for themſelves, they told us they were fully purpoſed to keepe the Sabbath, to which wee incouraged them, and night drawing on were forced to leave them, for this time.

FINIS.